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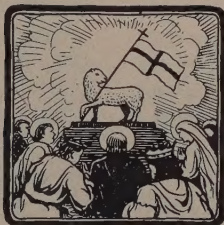
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# The Holy Cross Magazine

Nov.



1949

## All Saints

BY LOREN N. GAVITT

ONE of the great privileges of the Christian religion, when it is practised in its fulness, is familiarity with saints in heaven. If the teaching of Christianity is true, the saints are living and human lives in the unimagined glory of heaven. This means that the saints are engaged in some sort of activity, for the very meaning of the word "life" is activity, and the saints were not active in some way, they would not really be living at all. Certainly this activity is limited in its scope as compared to the scope of life on earth. The saints do not have to struggle to earn food, to wear and clothing, to make provision for possible illness, to find recreation to repair their nerves. All of these things, which make up so much of our activity on earth, are meaningless in the heavenly sphere of life. For there is open to them a whole range of intellectual activity in thinking, worshipping and praying.

The worship of the "Lamb as it had been" is of the very essence of the heavenly life, for the saints have reached the heights

of heaven only through the power of our Lord's sacrifice. On earth we participate in this activity of the saints every time we are obedient to our Lord's command, "Do this in remembrance of me." So at every Mass we make the conscious effort to join in the activity of heaven, for we kneel "with Angels and Archangels, and with all the company of heaven." Without the earthly Eucharist, participation in this aspect of the heavenly life would be impossible and this is why we have a part in the Mass regularly and frequently.

We must not, however, make the serious mistake of supposing that the devotion of the saints in heaven is entirely self-centered. The thing which characterizes the saintly life on earth is interest in others and the mere passage from earth to heaven does not alter this characteristic of sanctity. So the saints in heaven are interested in us on earth—our struggles, our victories, our welfare—and this interest finds its expression in fervent prayer to God for us. If their interest did not express itself in this way, it would

be meaningless. So we may be sure that the saints pray for our welfare.

One of the reasons why men today are not more conscious of this mighty power operating for their welfare is that they are not accustomed quite simply to ask the saints to pray for them. No part of the Church has ever said that invocation of the saints is necessary to salvation and all those good people who are so fearful of the practice will never be lost because they do not speak to the saints in prayer. But they are losing much of the comfort, help and richness which Christianity provides. No one can regularly ask the saints to pray for them without a new consciousness of a strong power working for them and without a constantly renewed sense of the reality of God and of the spiritual world.

No doubt there are many questions about this practice which cannot be answered because the whole matter of prayer must al-

ways be mysterious. Probably the most persistent question is, "How do the saints use us?" This question should not trouble us day as much as it troubled former generations, for we have the mystery of prayer where we are accustomed to listening. Men on the other side of the world speak. The answer to the question comes when we remember that the saints see all reality in the unveiled sight of God. As they gaze upon absolute Reality, they are conscious of our little aspirations which are reflected in the all-embracing Heart of God.

Here, then, is a way to make our daily religion more real. Become familiar with the saints who are living now—full human beings in the heavenly sphere. Speak to them. Listen to their prayers. And you will come to a realization that the power working for you is far greater than those powers of which you are so bitterly conscious, which are working against you.

## Patrol Days

BY JOSEPH H. BESSOM, O.H.C.

"WE don't want to know about the scenery and folkways. What do you missionaries *do*?" This fair and occasional question might, as far as Bolahun itself is concerned, be answered by quoting a visitor here, "Oh, you keep so busy all the time! At our place the day drags so." (The speaker was a refugee from a part of Africa where religious work alone was allowed—no school, no hospital, hence almost no administration. Week-day congregations can hardly be gathered except after supper, so these preachers—only had a lot of waiting.)

A mission able to serve the whole man will not offer its staff many surplus hours annually. Religion, Education, Medicine, Administration—these keep us on the jump at Bolahun. Since it would take chapters to describe adequately what goes on in Bolahun headquarters let me discuss our trips away from there, on patrol to the outstations.

Leaving out the interesting matter of

preparations and equipment, let me say that the old safari procession is gone. Typical today is Father or Brother with knapsack and his gear on the head of a porter as companion. (Part of this simplicity is due to the fact that he has a cook recruited from the school-boys of his first stop, bedding, bucket, table and chair taken along. Otherwise he would have to begin with tent at Bolahun).

Stations are as near as two hours or as far as a day and a half from headquarters. There is nothing to do but walk and try to stop and chat too long with friends on the road. There is scenery to enjoy (but I leave that for our readers). My own patrols begin with a solid day's walk and end the same way. The missionary will plan to get to town in time to greet people, settle in, bathe and eat by 7:00. This is easy if we have our own place to stop; hard when we have to look up the chief, have a house assigned and swept out.

The evening is the most important



l the day. At that time we must do our  
ching which is the chief reason for all  
ong walk, the packing and carrying.

at the obstacles to an evening's preach-  
work are many. Heavy rain will keep the  
le in their huts. . . . The presence of  
y visitors might cause so much local  
t in hospitality that few would attend  
it might bring a large increase) . . .  
often, there is the passage through the  
y of the "Devil," a top potentate of the  
s initiatory bush society. Warned by  
shrill shouts of "Sai," that is, "Death"  
nitiates retreat pell mell, leaving only  
males in the congregation. The Gov-  
ent advises the missionary to report his  
ence to the town chief early, with the  
nd that he arrange a better time for  
supposed spirit's transit of the com-  
ty. But some bush devils come too  
ly for warning and others, perhaps,  
not unwilling to break up a Christian  
ering. . . . In farming times many sleep  
their crops a mile or two out of the  
. . . . Almost nightly there is a town  
ing and vivid debate as to who will be  
ated to some jobs, generally load carry-  
directed by the District Commissioner  
y the regional chief. . . . Labor for the  
enterprises takes the young men away

for months or years to plantations or  
mines. Our roll call is impressive evidence  
of the changingness of each town's popula-  
tion.

After he has eaten and got pressing mat-  
ters out of the way the town chief sends  
word to the town crier who winds his way  
among the huts shouting a summons to "God  
palaver" with the same impersonal violence  
with which he announces the loss of Kotu's  
knife or a work order from the district of-  
fice.

Then the missionary puts on his tunic  
and girdle, gathers his handful of papers  
and goes to the palaver house with his  
lantern. One or two civilized people bring  
the town's other one or two lanterns under  
the thatch, lighting the shadowy, smoke-  
blackened pavilion almost gaily. Then the  
assembling is fairly quick.

Service begins with a hymn and prayers  
in the vernacular. If it is a school town  
these will be vigorously supported; if the  
scene of an occasional vacation school, well  
supported; if only a weekly preaching post,  
feebly supported. We use the same forms  
over and over again. It takes a year to get  
the Our Father memorized by even a few  
when the approach is just weekly.



HAMMOCK TRANSIT



In some places the missionary will hold forth in English and a schoolboy will interpret. This is a poor way. In most places the preacher will be the local teacher or the "evangelist" in charge of the circuit. Either of these will have studied the current scripture story in the "Bolahun Bible" which is our rendering of the ninety most significant steps in the Old Testament's Progressive Revelation (and lately accepted for publication by S. P. C. K.) The capable native preacher tells his Bible narrative with vigor, little gesture, and a wealth of onomatopoeic reduplicative adverbs. Vim is more present than accuracy and the missionary is needed to summarize and draw the moral.

More prayers, especially Acts of Faith, Hope, Charity and Repentance, conclude the "regular service" which will last about an hour. There may be a short class for catechumens getting ready for Baptism. About nine o'clock, almost never before, the work is done and there is a quiet hour for reading and preparing for bed. Part of the audience is quite willing to go home with the Father and gape at him some more, but by being resolute he can claim this part of the day for his own.

At six in the morning the town's waking noises get the Father up. He prepares for the

day and puts his nose into his breviary. About a quarter hour before seven he calls the cook boy, who has been making the fire and warming himself at it, to go and call the Christians or Catechumens for Mass.

Then he sets up his altar. This may be his eating table elevated to forty inches (Fr. Whitemore designed a table ideal for dining and celebrating). It may be a general hold-everything box put up against a bed or window-sill. If it is the box he finds, when all vested for Mass, that he has forgotten something inside so must remove the mantle and reset all that gear.

The congregation may be only a travelling with the missionary, may include a sojourning schoolboy or Liberian. Those to be baptized are not sought or wanted for service, and Catechumens will go out before the anaphora. If there is merely a passing congregation there will be no preaching and no collection. But if the town is one where several years of instruction have produced baptised or catechumenal Christians, there will be confessions, offering and discourse.

The cook lad puts the water kettle on the fire and the coffee near by, then comes and kneels, perhaps as server. Mass usually starts at seven, but certain times of the day, such as "bird-driving-time" it will begin as early as six.

Anyway, under the thatch the Holy Cross is made and Mercy invoked on an empty Hinterland town. While Father says the thanksgiving, dismantles the altar and sets up a breakfast table contrivance the natives will finish breakfast cooking and the Mass will be over about eight.

If the missionary has an all-day stay before him he will have sent word before seven to the chief to start cooking and soon be packing and getting ready for the trail. He will thank the chief and pay for lodgings, food for the natives, and other amenities. Some speedy souls catch these bits done and be off by 8.30; many never. (If this stop is being made in a place where we have a school the town will have nothing to do with hospitality; the missionary will not be getting away with only an overnight visit, but will have



SCHOOL GIRL AND SMALL CHRISTIANS

s, teaching, likely carpentry or masonry  
 erwise, quite enough to make it a full

if it is only a half day to the next sta-  
 he missionary need not hasten. Likely  
 ll plan to eat his lunch in whichever of  
 vo he has the more convenient equip-  
 Thus there is a morning or afternoon  
 passed in one of the places. Most of the  
 e will go to their farms. There is a  
 to sit, read, write. The friendly and  
 is will take about half of the time.  
 there will be a request for medicine or  
 ng a wound.

e might ask: "What about personal  
 during that time? Well, none of us  
 s the language enough to go very deep.  
 acceptance of Christianity is a disci-  
 here rather than a personally guided  
 onal experience. They hear your ex-  
 on and appeal. Each listener knows  
 er he is willing to leave polygamy and  
 worship and to join a class looking to-  
 baptism. If so, time and teaching will  
 nd train him. When he is convinced  
 is not much to talk about except ways  
 ans of his discipleship. He will serve  
 eriod as hearer, then catechumen, re-  
 his sacraments, pay his dues, with  
 a direct appeal to his emotions.

myself, I had rather wait a decade

than put a crucial choice to these folk. I  
 think it would be wicked to demand that  
 they accept or reject Christ without a long  
 build-up. The Jews had centuries (so really  
 did the Roman Empire). We cannot, do not,  
 expect these late Iron Age men to see the  
 light in a few preachings.

For a long time we set forth Ethical  
 Monotheism only. At last there comes a sep-  
 aration and part of a town goes under in-  
 struction in definite Christianity. The re-  
 mainder goes on in its graceful disregard,  
 almost complete disregard, of every impli-  
 cation of the First, Second, Third, Fourth,  
 Seventh, Ninth and Tenth Commandments.  
 But we hope to get them later.

---

After all, life is made up of little things.  
 We cannot be always doing what we think to  
 be great ones. It is not doing great things,  
 but living a great life, that is required of  
 us, and that great life is the life of Christ.  
 That great life consists much more in doing  
 little things than great ones. What seems  
 great before the world often shrivels up the  
 real energies of life. The calmness of the  
 Holy Ghost is not noticeable to the world,  
 nor even to ourselves; but we shall find its  
 greatness in the joy of God.—*R. M. Benson,*  
*S.S.J.E.*

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# The Guild of All Souls

BY FRANKLIN JOINER

**G**OD'S gift of eternal life to us his children begins here and now. He bestows it upon us first in the Sacrament of Holy Baptism. You and I are now in the way of eternal life. We are in the process of being saved, and that which God has begun in us, He will perform until the day of Jesus Christ. The saints in glory and the holy souls in their place of purgation are still partaking of the same life; we are one with them and they are one with us, all of us together, living brothers and sisters in the household of the Church.

We ask the prayers of the saints in glory quite as naturally as we ask the prayers of our friends here on earth; and we pray for the faithful departed with the same assurance that God's blessing can and will reach them as when we say our prayers for our relatives and friends who are still living with us here in the Church militant. Until we realize fully the fact that our life in God begins here and now, and continues through the Church Expectant into the Church Triumphant, we do not have a right understanding of the Catholic Faith and the Communion of Saints in which we express our belief every time we recite the Creeds.

The Catholic Church comprises the saints in glory and the holy souls as well as ourselves, and that which God has begun in us at the Font of Baptism, He is continuing through His further gifts of grace and sacrament in the Church Militant. But that work is not finished when we come to die. There is no miracle in death, there is no spiritual metamorphosis in the act of dying, that suddenly completes God's work of redemption in us. He continues to perform it until the day of Jesus Christ, until we come to stand in the very Presence of the Beatific Vision, and even then our heavenly service with the saints and angels is performed in the grace and the strength that God continues to give.

We see the saints in glory as an evidence

of God's triumphant power and glory. Their salvation is complete. It is their joy and privilege now to give and to receive. There is nothing more we can do for them. But there is much they can do for us. With the holy souls, with whom we are particularly concerned in this article, it is different. It has not been revealed what they may be able to do for us who are still in the Church on earth, but it has been revealed what we can do for them. There are very few references in the Bible to the state and condition of the faithful departed. What we can and believe has been revealed to the Masters and Teachers of the Faith by the illumination of God the Holy Ghost, and our Blessed Lord has assured us, will guide and guide his Church into all truth. We believe that the holy souls are conscious of their continued membership in the Church Catholic, and of their ultimate triumph with the saints about the throne of God. We know that purgatory cannot be a place of sorrow and gloom and defeat. It is a place of further growth and development of the life of the spirit, where the progress of growth has been predetermined by the untary effort that each soul has made in the Church on earth. What pain and sorrow and suffering the holy souls know and feel is due largely to the realization of their wilful failures here below. The little they can do for themselves and for others they must wait for the working of God's grace, to receive their completion until the day of Jesus Christ.

But it is revealed that we can do a great deal for the holy souls. They are helped on their heaven-ward way by our prayers, especially by the offering of the Holy Sacrifice, which every time it is pleaded at the altar confers infinite merit upon both the living and the departed. It is both a duty

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The very temptation to sin becomes, you know it well, the sentinel to warn against it.—*E. B. Pusey.*

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privilege to remember the holy dead. And by doing we shall not only be helping them, but we shall be laying up merit for ourselves against that day when we shall be with them as they are now.

The Guild of All Souls is a devotional society that seeks to promote the Church's teaching and practice in regard to the faithful departed. It was founded by a group of laymen in the Church of St. James, Westminster, London, in March, 1873. The venerable Father Tooth was the Vicar of the parish and served as the first president of the Guild. The Guild in its early foundation and promotion was the work of three zealous and devout laymen. It is interesting to note in this connection that the great work of the Guild in this country was done by a layman, the late Theodore Eugene Smith, commonly known as "T.E." Mr. Smith served as secretary and treasurer of the Guild for 42 years, and it is without doubt due to his personal influence and acquaintance with bishops, priests, and prominent members of the Church that prayers for the dead and a Collect, Epistle and Gospel for the Burial of the Dead found their way into the revision of the Book of Common Prayer in 1888.

In addition to promoting the Church's teaching in regard to the holy dead, the Guild has in its purpose to provide churches with the proper vestments and directions for a more reverent celebration of the Requiem Mass and the conducting of Burial Services, as well as by its publications to educate in the minds and hearts of Catholics and Christians a taste and desire for greater simplicity and more sober restraint in the customs surrounding the burial of the dead. The Guild does not realize how pagan and sentimental a people we are until he has been present at a funeral service in an undertaker's parlour; nor how beautiful and full of comfort is the Catholic Religion until he has assisted at a simple Requiem Mass with the Absolution of the Body, offered in the presence of the departed on the day of his burial.

We remember our own beloved dead; but when they die we do not strike their names into our daily prayers, but continue to pray



REQUIEM MASS—MEDIEVAL

for them faithfully and devoutly as we did when they were still living with us. But think of the countless souls who have no one to pray for them, the souls whose relatives and friends have never heard of the privilege and the benefit and the comfort of praying for the dead. We who do know and understand have some responsibility for them, and the Guild of All Souls affords us the opportunity to discharge it by its Quarterly Intercession Paper, where you can send the names of departed relatives and friends and acquaintances to be remembered, and where you are assured your own names will be recorded and your souls remembered after you have died.

There are many prayers for the holy souls in the Book of Common Prayer; there are the propers for a Requiem Mass, and a commemoration of the faithful departed in the Prayer for the Church. There is a great work for the Guild of All Souls in bringing these items to the notice of Episcopalians and to promote their more general



use in the Church. In most of our Churches, I fear, the holy dead are commemorated on All Saints' Day and All Souls' Day is entirely unobserved, and a Mass at the burial of the dead, in any other than a definitely Catholic parish, is almost unheard of. Please do not think that because these historic and Catholic forms are in the Book of Common Prayer there is no more work for the Guild of All Souls to do. To get these prayers and these services into common use is proving to be more difficult than it was to get them into the Book of Common Prayer.

In the annual report of this current year the Guild membership was made up of 1,462 living and active members, and 1,541 departed members, placing the greater part of our membership on the "other side." There are 42 parish wards in the United States, and the balance of the members are attached to the central office of the Guild at 2013 Apple Tree Street, Philadelphia 3. The annual dues are \$1.00; bishops, priests, religious and seminarians are exempt. The Quarterly Intercession Leaflet is published and mailed to all the members of the Guild, and they are bound to say the prayers once a week. In it are listed under each day in the three months covered by every issue the

names of all the departed members the date of the anniversary of their death. There is also included in each issue names of departed that have been sent to the members for remembrance. Names may be entered after death for perpetual remembrance upon the payment of \$10. In the issue of the Quarterly there is a letter to the associates from the Superior General. There is an annual meeting of the Guild, and at the same time an annual Mass of Requiem for those who have died in the year just past. The Guild is incorporated under the laws of the State of New York. The Guild has an endowment fund of approximately \$100,000.

If you are interested in the life and work of the Guild of All Souls and would like to know more about it, please write to the central office of the Guild and you will receive a prompt and detailed reply.

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Not only do we know God by Jesus Christ alone, but we know ourselves only by Jesus Christ. We know life and death only by Jesus Christ. Apart from Jesus Christ we do not know what is our life, nor death, nor God, nor ourselves.—*Pascal*.

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HOLY CROSS MONASTERY—THE REFECTORY



# Swedish Liturgical Worship

BY LOUIS A. HASELMAYER

THE worship of the Church of Sweden is completely liturgical and fully regulated by an official *Handbok*. From the *Church Manual* of 1529 and the *Swedish Church Book* of 1531 through the latest revisions of 1943 *Den Svenska Kyrkohandboken*, there has been a steady progress of revision and growth along well-defined principles. Swedish reformers aimed to revise and simplify the medieval liturgies, not to abolish them. Everything that savored of superstition or elaboration was rejected. An attempt was made to provide a vernacular liturgy in which the people could participate. Since Lutheran sources influenced the reformers, much of the simplification is an expression of Lutheran principle. But the moderate character of Swedish Lutheranism has resulted in most conservative liturgical innovations. The revision of the Papalistic *Red Book* of 1576 and the Calvinist liturgy of 1600 represents a definite step as the successive revisions preserve the consistent character of Swedish liturgical life.

Forms for the eucharistic rite, as well as other sacramental ministrations, have always been provided. It is the Divine Office which has suffered a neglect and disuse in the Church of Sweden. In this fact, Sweden has suffered along with other Scandinavian State Churches. The present *Handbok* provides forms for morning and evening services as well as two services entitled "Mass" and "Aftonsang." These are for use chiefly on the great festivals. While the services employ the psalter, scriptures, lessons, and prayers, they have both in form and content lost all continuity with the traditional Divine Office. There is no formal recognition of the Divine Office as a daily obligation or a public act of worship. One of the aims of the current Church Revival Movement is the restoration for priestly and public worship of the ancient Offices of the Church. In this respect, the Church

of Sweden is liturgically poorer than the Anglican Communion with its solid achievement in the Offices of Daily Morning and Evening Prayer.

The Swedish Mass was first published by Olaus Petri in 1531. It was influenced in structure and content by Luther's *Formula missae* of 1523 and Andreas Osiander's *Nürnberg Messe* of 1525. The traditional preparation was abandoned in favor of a simpler invitation, congregational confession, and absolution, largely the work of Olaus Petri. The *Introit*, *Kyrie*, and *Gloria in Excelsis* were retained. Unfortunately the system of *Collects*, *Epistles*, and *Gospels* was abandoned in favor of a freer selection of Bible readings. A *Gradual*, either hymn or psalm, was permitted between the *Epistle* and *Gospel*. The *Creed* and sermon followed.

Many of these features have been retained throughout successive revisions, and many improvements introduced. At present *Proper Introits* are provided for great festivals, and a *Common Introit* for ferial occasions. A hymn paraphrase of the *Gloria in Excelsis*, sung by the people after the priest has intoned the opening words, is allowed, but on the great festivals the ancient text is used. The *Collects*, *Epistles*, and *Gospels* were gradually restored beginning with 1535, although in content these vary from the traditional western forms. The *Creed* has been either the Apostles' or the Nicene, but at present, the Nicene Creed is used on all great feasts. The Sermon, which is an important doctrinal element in Lutheranism, must be preached on an appointed Gospel text for every Sunday and Holy Day. The Lutheran doctrine of the mutual importance of the Word and Sacrament is clearly revealed in this provision.

The first portion of the Mass bears a very familiar resemblance to the traditional western rites. The Swedish Mass, retaining the *Gloria in Excelsis* after the *Kyrie*, is even more closely identified with these rites

than is the Anglican. It is of further interest to note that all Lutheran Communion Services, whether Scandinavian, German, or American, retained the *Gloria in Excelsis* in this position.

It is with the second portion of the Mass that the more radical innovations were introduced. The *Offertory* was dropped since it was not in accord with the Lutheran rejection of the doctrine of the sacrifice of the Mass. The ceremonial actions of this minor oblation of the bread and wine savored too much of the doctrine of a propitiatory sacrifice. A hesitant recognition of the *Offertory* appears in the 1917 revision of the *Handbok*, but it was made explicit in 1943. The rubric following the long *Prayer for the Church* reads: "During the singing of the hymn the Priest prepares the holy gifts." Traditional *Offertory* action now finds an official place in the Swedish Mass. The ancient Canon of the Mass was also dropped. In place of this, the Words of Institution were recited as a part of the *Preface*, followed by the *Sanctus*, *Our Father* and *Agnus Dei*. There was no provision for the Fraction.

Two things stand out in this arrangement. The displacement of the *Sanctus* was de-

signed to express the Lutheran doctrine that the Real Presence is effective at the time of communion. The other is the peculiarly Swedish usage of the *Our Father*. The *Our Father* Prayer is always used to effect the intention of a sacramental rite. The words of administration in Holy Baptism, the Words of Institution in the Mass, the laying-on of hands in consecrations and ordinations, are all followed by the recitation of the *Our Father*. The prayer does not take the place of the traditional forms of words for baptism, consecration, or ordination, but is used *in addition* to point the intention. A misunderstanding of this liturgical-sacramental intention of the *Our Father* has led some to misinterpretations of the Swedish formularies. Behind all of these substitutions for the Canon of the Mass lies the Lutheran rejection of the sacrifice of the Mass.

The words of administration define clearly the doctrine of the Real Presence of Christ in the Sacrament. The priest is instructed to receive after the first rail of communion. No further innovation to avoid any sense of priestly exclusiveness. The general Communion is followed by the *Nunc Dimitte*, a communion hymn and the blessing in the triple Aaronic form.



THE COMMUNION





LITURGICAL WORSHIP IN THE CHURCH OF SWEDEN  
(Illustrations on this and opposite page, courtesy of *Una Sancta*.)

In general this structure of the Swedish Mass has been maintained until modern times. Successive revisions have brought the portions of the liturgy more in accord with tradition, but it was not until 1917 revisions were made in the Mass of the Eucharist. First came the restoration of the Introductory in 1917 and 1943. In 1943 the *Sanctus* and *Benedictus qui venit* were re-ordered to a position immediately after the Eucharist. The Words of Institution were preceded by an introduction by a new prayer of a dramatic character to give the recital of the institution narrative a setting. The *Our Father* follows directly upon the institution prayer. A general prayer of thanksgiving, with variant forms for Christmas, Lent, and Easter, follows the general communion of the people, with a dismissal and the Aaronic blessing. These revisions tend to bring the Swedish Mass more in accord with other Western rites. While there is no specific liturgical form to establish the doctrine of the sacrifice of the Mass, there are no elements which explicitly deny it. It is hoped that further liturgical scholarship will command the element of oblation and the ceremony of the Fraction to Swedish liturgists. There is still no suggestion of a ceremony of oblation and this seems to be the most serious defect of the rite. But one must not point out that there never has been in the Swedish rite any suggestion of an oblation. Even more bluntly than the 1662 Anglican Prayer Book does the Swedish rite

emphasize the centrality of the Words of Institution.

There seems to be little problem about the externals of worship or ceremonial. The *Church Order* of 1571 of Archbishop Laurentius Petri allowed the retention of altar furnishings, elevation of the elements, traditional vestments, and other ceremonial. The Church Renewal Movement seeks to restore these more fully to Swedish worship, but they have never entirely died out. Anglicans, self-conscious about the externals of worship, are usually surprised to find that even in non-episcopal American Lutheran churches crucifixes and statues abound.

With the disappearance of the Divine Office, the Mass remained the only form of worship available for Sundays and Holy Days. Nothing else was provided as a possible alternative. But the Mass in its fullness has suffered in later Swedish history. The attempt to stop solitary and non-communicating Masses led to strict regulations that when no communicants had given an intention to receive that the service should end after the sermon with a blessing from the altar. With the general neglect of sacramental communion in post-reformation Europe, Swedish liturgical worship tended to become simply Ante-Communion and Sermon. The worship never moved from altar to choir as in the Anglican substitution of Matins for Mass. It became instead a truncated Mass without consecration or communion. The service is called to-day Hog-

massa (High Mass), but in most cases this is only Ante-Communion. The Swedish liturgy provides two sets of services: *Hogmassa med nattvard* (High Mass with Communion) and *Hogmassa utan nattvard* (High Mass without Communion). The remarkable growth of Swedish liturgical scholarship in the past twenty years, the efforts of the Church Renewal Movement, and the general world-wide Christian interest in eucharistic worship have all helped in Sweden to repair this liturgical-sacramental deprivation. For Swedish-Catholics the prob-

lem is to persuade the church to use its provided rite!

The task is not finished yet to-day. Swedish liturgical scholarship represented by such a notable volume as Bishop Yrjö Brilioth's, *Eucharistic Faith and Practice*, a notable number of liturgically-minded men in the episcopate, the vigor of the Church Renewal Movement, the continued cooperation with Anglicans on the part of Swedish Churchmen, and the general trend of our *Handbok* revisions, all point to a future filled with hope.

# New Testament Eschatology and Modern Preaching

BY HEWITT B. VINNEDGE

There have been some New Testament scholars who hold to the idea that Jesus laid down only an *interim ethic*. Albert Schweitzer in his *The Quest for the Historical Jesus*, and others of the same school of thought have made out a rather plausible case for this point of view. They would have us believe that Jesus was announcing an imminent judgment and reshaping of the whole universe, with no room or time for a continuing historical order. His ethical teaching would therefore apply only to the one brief period before the coming of these events, and He would have complete indifference to such institutions of society as the family, the state, and property. On the other hand, some scholars have seen in His words a clear expectation of historical continuity, and they believe that much of His teaching was designed for lengthy periods of history yet to follow. Here is a sort of scholarly dilemma. Most New Testament students recognize, of course, an element of correctness in Schweitzer's assertion that, humanly speaking, Jesus expected a culmination to take place rather soon. But over against this, one must not fail to note his assertion that He Himself was ignorant of the time of the kingdom; He expressly declared that the times and the seasons are not known to

the Son but to the Father only.<sup>2</sup> This vitiates any theory that His view of the future was wholly eschatological. The time so dear to apocalyptists and pre-millennial dreamers seems to be negated here. One may therefore be led to the conclusion that His eschatological concept was only a framework for thought which His immediate environment provided. Certainly not all His teachings can be viewed as merely encouragement for "standing the gaff" for a time only, in spite of the fact that He frequently declares that the coming of the kingdom is at hand.

Does this imply a contradiction in His utterances? Not if one recognizes eschatological language as current idiom. It is perhaps worth pointing out that all teachers who have used the language of eschatology have invariably had this double view. Christ Himself, Zoroaster, and Mohammed (and Brigham Young and Mary Baker Eddy) see the kingdom as coming, and yet allow that if history is still to continue. Among all there is a strange inconsistency between an imminent end and an ethical preaching for a continuing world. Now it is perfectly plain that if eschatology were both local and chronological, there would be no

<sup>2</sup> Mark 13:32.



ethics, only for repentance. And yet our Lord told His apostles that we have the duty of forgiving our brother seventy times and times; and to forgive the same person a hundred and ninety times requires an expectation of a considerable continuing record of history. Moreover Jesus declares that He is going to build a new temple after the old one shall have been destroyed; and He tells us that in Jewish thought a new temple meant a new cult.<sup>3</sup> So, here the eschatological event (i.e., the destruction of the temple) and continuous history are brought into close juxtaposition. It is true that our Lord says that the kingdom of God is coming, but we must remember that "is coming" is after all in the present tense; and in a very real sense it is already here. Jesus gives us a picture of eschatology breaking in on history with the two running concurrently.

F. H. Dodd, in his *Parables of the Kingdom*, goes far in advancing the theory of an already realized eschatology. One might suppose that his opinion is that the Eschaton has already arrived in the lifetime of Jesus; that His salvation and judgment were present in His generation. According to Dodd all ingredients of eschatology are present in our own life, death, and resurrection. If this view be correct then our Lord felt Himself to be the prime actor in a great re-creative drama which was being worked out by God in His own lifetime. He would naturally proclaim such drama in terms that are at once prophetic, apocalyptic, and messianic. Thus He would be free to use terms drawn from the older messianism ("the Son of David," for example) as well as from the newer apocalyptic (e.g., "the Son of Man on the clouds"). The point to see is that He recognized that a world process was underway and was moving toward a climax. He called on others to recognize this process and commit themselves to it. Naturally He would present it in terms that the contemporary Hebrew would understand; but having granted this, we must not take His apocalyptic language as a literal reprint. As was mentioned above, He Himself admitted that certain elements in the

deduces much from this in his *The Kingdom of God and of Man*.

future were beyond His knowledge, perhaps outside His purview; but He knew that the decisive factor in whatever the future might hold would be the power of God. The eschatological expression of this knowledge was the one most adequate to present it in His generation, but He saw this great fact not only in eschatological terms. Hence He could announce an imminent end and yet live and teach as if history were to continue.

It would seem from careful consideration that the eschatology neither of Jewish writers nor of our Lord had an exclusively other-worldly outlook. Always there is concern in part with a this-worldly future for mankind. While there is to be a finally transcendental destiny, there is still an intimation of a divine vindication in the historical future of human society; sometimes, in fact, the this-worldly, historical element is more clear than the other-worldly. If Jewish eschatology had taken an entirely transcendental view, it would have reversed and negated the main stream of Jewish thought patterns. The Hebrew tradition has always been extremely realistic in its concern for man's life in this world. The old prophets and psalmists had called for a restored and holy kingdom, a disciplined Israel that would minister to the whole world. Their interest was in a social and historical future of mankind, and it is doubtful that any later

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St. Peter had laboured all the night without success, it was hardly likely that the morning's fishing should be more fortunate; and yet at the word of Our Lord he throws out his nets. Thus should we also act: we should work not in prospect of success but in obedience to God; this is the best disposition for us to be in to insure His doing something for us. St. Peter is the model we should put before our souls: the primary condition of the action of God in a soul is that she should be thoroughly convinced of her own incapacity, which indeed she knows by experience; but this perception should neither astonish nor discourage her—that would be a detestable disposition—she must accept her own nullity.—*Abbé Huvelin.*

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element of eschatology could vitiate this normal emphasis and tradition. So in the teaching of our Lord, while one might expect to find a perspective which ultimately includes the spiritual goal of man, yet one would expect in the foreground a prophetic concern with things to come in this world; for Jesus was after all in the tradition of the great prophets of His people.

It is perhaps no exaggeration to say that there is a two-fold character in all His teaching about the future. There is a strain of utterance which seems to postulate an indefinite continuance of human life under historical conditions, and another strain which seems to indicate a sudden end to those conditions. As a matter of fact it is perhaps correct to say that He interprets the *present* in a two-fold way; sometimes it is realistic and matter of fact; sometimes it is transcendental and subject to the continuous breaking in of the divine element. We may conclude that He saw the crisis of His day and its outcome as a matter to be viewed realistically or eschatologically, historically or super-historically. Hence it would follow that His apocalyptic characterization of the future need not be viewed as entirely determinative.

Let us consider some examples of this two-fold teaching. John the Baptist appears in our Lord's discourses quite realistically as a great man in the tradition of the prophets,<sup>4</sup> but sometimes he appears escha-

<sup>4</sup> Luke 7:26 ff.



ST. AUGUSTINE  
(Italian 15th Century)

tologically as the Elijah who must come before the coming of God's kingdom.<sup>5</sup> Again, our Lord speaks of Himself sometimes realistically as one of the prophets who in accordance with prophetic precedent must not die in any other place than Jerusalem;<sup>6</sup> elsewhere He assumes the apocalyptic character of the apocalyptic Son of Man Who must come.<sup>7</sup> Again, the element of judgment in the present crisis is seen historically in God's rejection of contemporary Israel and in the destruction of the temple that is soon to be;<sup>8</sup> it is seen eschatologically in the advent of the Son of man to judge all nations.<sup>9</sup> I think that it must be admitted that the great bulk of His ethical teaching and His occasional one-fold characterization of the future seems to postulate the continuance of human society. The eschatological concept of the kingdom of God does not exclude this but interprets it more significantly because it is more dramatic.

It has been said that a creative eschatology when it is inspired by ethical purity and an unquestioned insight into the way of God with men, constitutes a body of truth which conveys truth in pictorial form, truth bearing immediately on the reality of society and the historical process. So viewed, the meaning of historical phenomena exhausted all statement in immediate and realistic terms, it can be adequately conveyed only in the imaginative terms of faith, of eschatology. Thus, at times our Lord seems to speak of life in the kingdom of God as something other than human; consider His saying about the angelic condition of men in the resurrection kingdom<sup>10</sup> where men neither marry nor are given in marriage but are as the angels. This would seem to forbid any social or historical significance to His preaching of the kingdom. Yet at other times He seems to be giving rules for action in the kingdom which are designed to protect its subjects from human weaknesses, not angelic ones; consider His teaching in much of the Sermon on the Mount. I do not therefore conclude that His use

<sup>5</sup> Matthew 11:12-14.

<sup>6</sup> Luke 13:38.

<sup>7</sup> Mark 13:26; 14:62.

<sup>8</sup> See Mark 13, and its parallels in the other Synoptic Gospels.

<sup>9</sup> Matthew 25:31 ff.

<sup>10</sup> See Mark 12:25 and its parallels in the other Synoptic Gospels.



atological terms is symbolic in the sense He is dealing with matters beyond ordinary human speech, matters which by their very nature so escape ordinary human terms that imaginative and pictorial concepts must be used to suggest them?

The Synoptic Gospels present Jesus as announcing His mission with this declaration: "Repent for the kingdom of heaven is at hand."<sup>11</sup> In the light of His other sayings of a contemporary anticipation this suggests a coming eschatological event at least a partial motive for His whole ethical summons. Similarly He so instructed His apostles when He sent them out into the cities and towns of Galilee telling them to "preach, for the kingdom of heaven is at hand"; warning them that whosoever did not receive them would be in worse position than Sodom and Gomorrah in the day of judgment.<sup>12</sup> Thus He emphasizes His appeal for repentance by bringing in an eschatological element. It may be said that in certain parts of His teaching the act of repentance sums up His entire eschatological message, conveying a moral and religious change of heart. To link this summons with an eschatological appeal was in the Hebrew tradition.

We find this in the canonical writings<sup>13</sup> and also in the uncanonical. In the Book of Enoch we read: "And He is righteous also in His judgment, and in the presence of His glory unrighteousness also cannot maintain itself; at His judgment the unrepentant shall perish before him."<sup>14</sup> Notice that there are two elements: a call to complete change; the presence of eschatological sanction (life, or death and destruction). John the Baptist is in that tradition; and Jesus is also. Our Lord's call to repentance is a continuance and a development of John's; it proclaims a final repentance in view of an arriving judgment and its potentiality for salvation.

There are two things worth noting in this connection: (1) the thought of the kingdom is a promise as well as a warning; (2) the act of repentance actually hastens the coming of the kingdom.

<sup>11</sup> 1:15 and parallels.  
<sup>12</sup> Matthew 10:1 ff.  
<sup>13</sup> Isaiah 18:8; Ezekiel 18:31-32; Jonah 3:4-10.  
<sup>14</sup> Genesis, 50:4.  
<sup>15</sup> 12:32.



ST. GREGORY  
By Vivarini

The first of these was in the tradition of all the prophets and all the apocalyptic writers. The kingdom was regarded as a promise because it was to be the supreme good and its coming would mean a reward and a vindication for the righteous. The kingdom was a warning because it carried a threat to all those who were deliberately or carelessly unrighteous. Similarly in the preaching of both John the Baptist and of our Lord there is the element of warning (i.e., the danger of a coming judgment), and perhaps this seems the most urgent note in its proclamation. Yet there is the element of promise also, for it was Jesus who said, "Fear not little flock; it is your Father's good pleasure to give you the kingdom."<sup>15</sup> Like the Deutero-Isaiah our Lord is announcing the time of God's favor and bounty; and this favor is urged as a reason for repentance quite equal to the element of fear. The kingdom under the aspect of promise is a sanction for ethical living; that is why its announcement is always called "good news" or "gospel." The act of repentance comes not only out of fear of the kingdom nor only as a result of the promise of the kingdom. In line with much of the Rabbinic literature there is the clear teaching that the individual's act of repentance is used to hasten the time of a Messiah and to bring nearer the

fact of the kingdom. Consider in this connection our Lord's saying, "From the day of John the Baptist until now the kingdom of heaven has suffered violence and men of violence take it by force."<sup>16</sup> Similarly the petition for the coming of the kingdom in the Lord's Prayer and His own frequent insistence on the need for importunate faith seemed to convey this idea of hastening its arrival by repentance, obedience, and ethical living. Here quite clearly the kingdom is being presented not as something to dread but as a source of blessing. Very often our Lord's imperatives are uttered in connection with an eschatological warning or promise; so quite often one may find a series of ethical requirements concluding with an arresting statement of eschatological sanction. Yet at other times there seems to be no such sanction involved, nor any dependence on a system of rewards and punishments; in these instances the ethical precepts are grounded solely in the nature of God, involving a call to mercy, generosity, and willingness to forgive.

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The sun's strong light streaming into our dwellings shows us the specks of dust unseen before. It belongs to the saints to believe themselves last of all.—*E. B. Pusey.*

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I think we may conclude that our Lord's teaching of the simple peasant folk of Galilee (like all good pedagogy) deliberately sought concreteness of style. Thus the urgency of moral demands could best be dramatized for unphilosophical minds by picturesque conceptions drawn from the analogy of human compensation and from the current popular patterns of apocalyptic lore. The ancient Jews were not primarily philosophical, and they did not think abstractly about ethics. Their theism presented a Jahweh who was a highly personalized Individual, having immediate and discretionary rule over the world, though mediated through a reign of law. The individual had to deal immediately with God in a unique way, and the element of God's personal blessing or discipline was thrown into high relief. As this was amplified by

Jesus, it brought eschatology very close to ethics; he who would save his life would lose it.<sup>17</sup> One sought salvation, so to speak, only through neglecting it on behalf of vice for God and for others. Perhaps Martineau overstates this principle when he says that by our Lord's teaching service is the way to salvation; but certainly there is clear evidence of a belief that in serving others in seeking to redeem the lost, one's soul may be saved as a by-product. Thus, of course, bringing eschatology and ethics into most intimate accord. As for the negative aspects of eschatology (e.g., lurid pictures of punishment as a sanction for conduct), these seem to come at a stage in our Lord's teaching when the Jewish rejection of Him was becoming increasingly clear. Henceforth the dominant note ceases to be God's promise of *deliverance* and is more and more God's warning of discrimination between good and evil. It was this latter note that remained so prominent at the time of the composition of the Gospels.

One prominent eschatological sanction is always the appeal to judgment. This is reported as being at a Last Day and is described as a great assize. The same idea is implicit in those passages which link God's forgiveness of us with our forgiveness of others: "Forgive us our trespasses as we forgive those who trespass against us." "Neither will your Father forgive you from your heart forgive not every one of your brother their trespasses;"<sup>18</sup> "Judge not, ye shall not be judged."<sup>19</sup> So also the matter of gaining one's soul and losing it, world and of saving one's life by losing it, this also is presented as inseparable from the realization of the coming day of the Son of man. After our Lord has clearly set forth this method of saving one's life, He says: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and envious generation; of him also shall the Son of man be ashamed, when He comes in the glory of His Father with the angels."<sup>20</sup> Quite similar is His advice to store up treasure in heaven "where moth and rust do not corrupt and where thieves

<sup>17</sup> Mark 8:35.

<sup>18</sup> Mark 8:35, and parallels.

<sup>19</sup> Matthew 7:1; Luke 6:37.

<sup>20</sup> Mark 8:38.

<sup>16</sup> Matthew 11:12.



not break through and steal."<sup>21</sup> This several points of contact with the con-  
 tional Jewish apocalyptic; "Thou hast  
 treasure of good works that remains  
 ded for thee before the Most High;"<sup>22</sup>  
 ce they have a treasure of good works  
 re Thee, it shall be guarded in the treas-  
 chamber."<sup>23</sup>

uch of the eighteenth chapter of St.  
 chew, which seems like a charter of the  
 Christian community, shows that  
 atological sanction is employed to safe-  
 d the early Church. The ethical em-  
 es in this chapter are on the avoidance  
 ealousy, the fair treatment of humble  
 w Christians, the necessity for ad-  
 ement in spiritual living, the discipline  
 e Church, and the conserving of fel-  
 hip. All these presuppose a continuing  
 ical process, but the sanction for them  
 xpressed in eschatological terms. This  
 interesting illustration of how dramatic  
 tions invoked by our Lord in His own  
 ching for what He considered crucial  
 ratives, were taken over and used to  
 e long term ethical demands in the  
 Church.

is perhaps correct to say that the  
 st level of sanction for ethical living  
 e prudential, i.e., the recognition of  
 al social consequences. This would be  
 er too much like being honest because  
 esty is the best policy." In a highly de-  
 ed ethical religion the prudential  
 ation must move forward into a genu-  
 religious sanction, i.e., the conviction  
 all one's acts must be determined on  
 asis of whether they please or displease  
 ajesty of God's righteousness. It was  
 unnatural that this religious sanction  
 ld become dramatized (perhaps dogma-  
 ) in a pictorial scheme of eschatological  
 rds and punishments. These pictures are  
 ccidental or adventitious, nor are they  
 lures or menaces. They dramatize in-  
 ble consequences. The point which needs  
 e remembered constantly is that in our  
 's presentation of a culmination, that  
 be (the advent of the Son of man,  
 ment, the miraculous setting up of a



kingdom, etc.) we have the *mode* in which  
 He casts much of His ethical teaching. These  
 supernatural aspects stand as valid and cred-  
 ible representations of a future which is  
 ineffable and unimaginable—yet a sure and  
 inevitable future that will be determined  
 and ruled by God. This divinely determined  
 future, however apocalyptic its *mode* of  
 presentation, does not put an end to a this-  
 worldly concern of Christ for His Church.  
 So, the radical character of the ethics of  
 Jesus Christ comes not from the shortness of  
 time which He postulates (a mere *interim*  
*ethik*), but rather from a new relation of  
 man to God as manifested in Christ. The  
 sanction therefore is not that of an impend-  
 ing and supernatural retribution except in  
 a formal and poetic way. The appeal is to a  
 God-enlightened moral discernment which  
 recognizes the nature and the will of God,  
 and infers the consequences, which are then  
 eschatologically dramatized.

### To The Clergy

Last December, you remember, Miss  
 Sally Doakes stopped at the church  
 door after service and said: "Father,  
 what do you want for a Christmas  
 present?" You could not think of a  
 thing! Then when you a got a subscrip-  
 tion to *Current International Outlook*  
 you never read it. This year you need  
 not hesitate or get a present you do not  
 want, just say: "Why the HOLY CROSS  
 MAGAZINE of course."

# A Dis-Ordo

BY FRANCIS J. THOMPSON

**A**N *Ordo* is usually a highly-specialized, forbidding document: witness page 325. But it can be delightfully enriched by taking a little thought.

Consider, for example, the Sundays after Trinity. In the *Ordo* they are distinguished only by different numbers. The Byzantine Rite does a better job by naming Sundays for the Gospel of the day. Thus the 19th Sunday after Trinity becomes the "Sunday of the Paralytic." Similarly the 20th Sunday might well be known as "Shirt-sleeves Sunday" to remind us of the disrespectful costume of the "man which had not on a wedding-garment."

But, of course, there is no need to adopt a Byzantine practice when a popular name already exists. The Sunday next before Advent, "Stir-up Sunday," may be taken as an illustration. According to the *New English Dictionary* this name, which comes from the opening words of the Collect, is jocularly associated in England with the stirring of the Christmas mincemeat which it was customary to begin making in that week:

"Stir up, we beseech thee,  
The pudding in the pot,  
And when we get home,  
We'll eat it all hot."

There is no reason why this process should be limited merely to finding names for the nameless. In many cases the popular nomenclature of Saints' days is associated with events not directly traceable to the holy persons commemorated. How curious that Martinmass, November 11th, should be Armistice Day; even curiouiser that St. Martin should also be associated with Independence Day! Furthermore, in Catholic England the Sunday next before St. Martin's Day used to be called Martinmass Sunday. Likewise in England Indian Summer (later than in America) was once called St. Martin's Summer or Martlemass Summer. In Scotland Martinmass is still a day on which debts are paid. This seems to have been a German practice, too, and from it

Germans came to refer to the payments, the day itself, as "Martini."

St. Clement's Day (November 23) is another festival which has an interest by its reminder of the blacksmith's patron at least one parish in England it is known as "Clemany." The following jingle explains a local custom which has become associated with the day:

Oranges and lemons  
Say the bells of St. Clement  
Clemany! Clemany! Clemany mine!  
A good red apple, a pint of wine,  
Some of your mutton and some of your vinegar  
If it is good, pray give us a deal.  
An apple, a pear, a plum or a cherry,  
Any good thing to make us merry;  
A bouncing buck and a velvet chair,  
Clemany comes but once a year.  
Off with the pot and on with the pan;  
A good red apple, and I'll be gone.

One final illustration may be enough. The word "Cathern" is associated with St. Catherine's day, November 25, by the *New English Dictionary*, which describes it as merry-making on St. Catherine's day, especially of young women. In France the day is more elaborately celebrated by the daughters of Eve. According to the new popular story of an eyewitness, in Paris unmarried girls of 25 honor the pious virgin (a bit illogically) by wearing yellow and green bonnets and dancing around the men who have chosen for husbands. The custom appears to be some four centuries old and is especially popular among the employed dressmakers and milliners. The suppliers are known as "Catherinettes" and it is an unwritten law that the man proposing shall yield on the spot or make some restitution for the embarrassment which will be the lot of the love-lorn lady.

A tight-lipped Puritan could object to being reminded of such frivolous matters. But he might also be a bit dubious as to the value of any sort of *Ordo*, on the ground that the energy consumed in preparing it might have been sold for above three hundred pence, and given to the poor.



# The Experience of Purgatory

BY THEODORE YARDLEY

EXACTLY what being in Purgatory is like, of course, is something we will have to wait to find out. And yet there are some things we do know about the experience of Purgatory. We know that when we have reached it, we shall at last attain to the vision of God; no matter what the nature of our sin; and we also know that once we are in Purgatory, once we are beyond the "veil of death," we can do no more to help ourselves. After this life only the prayers of God and the prayers of our friends can help us.

To think beyond these simple facts is to enter the realm of "speculation." But it is not idle speculation if it moves us to charity toward those who are now departed and to a desire to live our part for a good life and a holy death. We think that the experience of *arrival* in Purgatory must be like the experience of Jesus Christ when he came face to face with his Father, what he had done, and knew there was nothing to be done but the way of undoing it.

Then Judas, which had betrayed Jesus, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priest and elders, saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

The thirty pieces of silver, the reward for betrayal, could not buy back his Master's soul, though to the chief priests and elders it had been its price. Sorrow for sin cannot ease Christ's passion. What was done was done, and (I believe) in one painful moment Judas came to understand that. I believe that moment of understanding, that moment of *comprehension* of the whole meaning of his act, is a parable of the experience of Purgatory, and tells us something

of what the temporal punishment in Purgatory may be.

When we come to that place, then, we shall see the whole of our earthly lives in their shabbiness, we shall understand the exact value of our shoddy efforts over the years to please God and please ourselves at the same time. As the drowning man is said to review the whole of his life in a few moments, we too will see all the sin that is ours, the sin that we have carefully hid even from ourselves through the long years. And in that dreadful moment, in "the shifting," when we cannot hide what is done from ourselves, then we cannot undo what has been done, I believe we, like Judas, will be the judge over ourselves. The Particular Judgment will take place in God's courtroom, but we will pronounce the judgment upon ourselves. Like Judas, we will want to go and seek oblivion.

In November we are moving toward the season when many of us will read again that most delightful of all secular stories of a vision of Purgatory granted a man that he might have space to amend before death: Charles Dickens' *A Christmas Carol*. Having been shown what the eventual results of his narrow selfishness might be, old Scrooge finally falls down before the Ghost of Christmas Yet to Come and cries, "Good Spirit, assure me that I yet may change these shadows you have showed me by an altered life!" As we look forward with some trembling to that moment when all will be done that can be done, and when nothing can be undone, that has been done, when we shall see ourselves as the eyes of God have always seen us, I believe we share Scrooge's terror and echo his prayer.

But when the moment comes (and its hour for the writer of this article and for the reader is already known in the mind of God) there will be two things, and these two alone, which may give us comfort. The first is the prayers of our friends, and the second is the unfailing mercy of God.

Look forward briefly to the moment, then, when each of us, having gone through the veil of death, has come face to face with himself or herself in the cold light of eternity. There each of us will know the bleak loneliness of the company of our own past life, and we shall *comprehend* fully, totally, what a useless life it has been. Then, it is to be hoped, each of us may hear the awful silence of eternity broken by a voice from far away, the voice of a friend in prayer, the voice of the priest, quiet in some Church but heard clearly in eternity, as he celebrates the Requiem Mass:

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell. . . . Let the standard-bearer Saint Michael bring them into the holy light. . . . To these, O Lord, and to all who rest in Christ, we beseech thee grant a place of refreshment, of light, and of peace.

Most of us do not pray often enough and hard enough for the dead! It will do us good and improve our habits in prayer to reflect on what it will mean some day when a friend prays for *us*, when some priest offers Holy Mass for us. Though his voice may not be heard beyond the room where he prays, or be inaudible even to the server at the altar, we will hear our names, and know we are not separated from our friends in the time of our Purgatory.

The second comfort we will have then will avail even should the Church on earth forget our names.

I suppose the non-Catholic mind rebels



against the doctrine of Purgatory because it feels that it does not leave enough room for the *mercy* of God, and because it is that Catholics forget that God can save souls without the Church. Actually Catholic doctrine simply teaches that Purgatory is the prayers of the Church are God's *mercy* method of extending His mercy to the Faithful Departed. It all stems from that unending love which He holds for each life, no matter how shoddy—that love which led Him to the cross to buy back our lives at a price far above that for which His own Son paid.

So in the awful experience of Purgatory we will know the unfailing mercy of God. When we think of Purgatory as a place of growth and understanding, of comprehension of the meaning of things, we are minded of the other person in the Gospel story, a young man who having taken his share of his father's estate and wasted it in riotous living in a far country, also came to see what his father had done. "*And when he came to himself*" he said, I will arise and go to my father. In *his* moment of understanding the young man remembered more of the character of his earthly father than Judas remembered the character of his heavenly Father, and the young man in *his* purgatory, though he passed sentence on himself and condemned himself to be one of his father's hired servants, he began a journey, not into oblivion but a journey home.

The story of Judas is a parable of the *arrival* in Purgatory; the story of the prodigal Son is a parable of our journey *through* Purgatory home to Heaven. And though in the Particular Judgment we shall condemn ourselves, remember what the young man found when he reached his father's house.

Bring forth the best robe, and put it on him; and put a ring on his hand and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found.

When we arrive at the other side of Purgatory, when we reach Home, we shall be by Our Father's welcome that by Our Father's mercy we have become—Saints!



# The Authority of Holiness

BY MICHAEL RAY BECKER

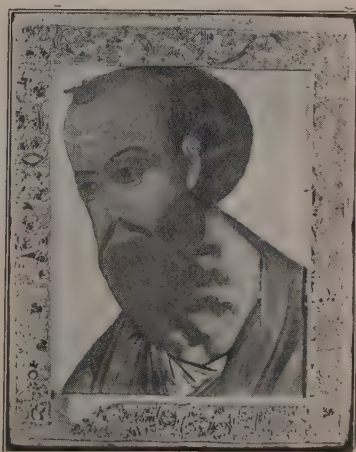
CONTRARY to popular opinion, the way in which human nature reacts to a given set of circumstances is one of certainties of this world. Circumstances themselves, for that matter, remain amazingly constant. Quite often the scenery is designed, the costumes altered a bit, the set somewhat modernized, but it is essentially the same old play. It is not so much that history repeats itself as it is that human nature does not change.

Teachers and preachers of today have a tendency to overlook that very fact, that there is a constancy of human thinking and acting, and it is supposed among many that just the right avenue of approach can be found, the rest of the journey will be easy. Many dollars and many scholars are devoted to the pursuit of the right "technique" alone, in the sort of philosopher's stone that will transform the leaden fact of our failure into a golden triumph of spreading success—the Gospel of Jesus Christ.

It is surely more than curious that a handful of untrained men, many of whom could neither read nor write, managed to spread the Good News into the very corners of the known world in the teeth of open hostility of the sort not seen since except, perhaps, as it is beginning to be seen in Europe today. What was the secret of their phenomenal success? Was it a superior technique? Certainly, when public confession of conversion meant disgrace and ruin, and torture and death, it was no less easy to convince souls. Surely, a professedly pagan world was no less pagan and materialistic than the world of today which professes to be Christian. Surely, it was no harder matter to get people to come to worship God in a damp, dark, smelly, underground cemetery than it is today to lure them into a steam-heated, electrically-lighted, cushion-padded church. Why are we so helplessly unable to get the Truth across to the even of our own persuasion much less to the pagan outsider?

Why? Because we no longer speak with authority, the authority of holiness. Rather, we speak like the scribes that which we have heard of the conviction of others. When the Apostles were hauled before the scheming Sanhedrin, even those hard-bitten and prejudiced old men had to admit that the culprits "had been with Jesus." That is just where the trouble is: it is not obvious we have been with Jesus. No amount of clever cajolery will serve as a substitute. No amount of clever concealing will cover up the lack. It is not intellectual dexterity that attracts sinners. It is holiness, and the sort of compassion that holiness nurtures. It has not been the great sermons of the past, but the great saints that have brought souls to Christ; not Bossuet, but Francis of Assisi. "Make me a clean heart, O God, and renew a right spirit within me. Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee."

It is not so much how a man says a thing as it is the thing he says, and what he *is* is of more matter than either. Be conversant with the latest methods, and of course make use of the intellect, but neither will be of any avail without the authority of holiness.



ST. PAUL—RUSSIAN IKON

### St. Andrew's

School opened on September 5th with over a hundred boys. The old boys have never seemed so eager to get back. They began arriving three and four days before they were due. The new boys are fitting in quicker than usual and we are off to a fine start.

There was a last minute change in our faculty. Father David Watts, who has been assistant headmaster and head of the English department for the last two years, was called to Memphis just before school opened to become the head of Gailor Hall, a home for boys. Mr. Arthur Mann has succeeded Father Watts as assistant headmaster and head of the English department. We were fortunate in obtaining the services of Father Joseph Huske, an Oblate of Mount Calvary, who is taking over Father Watts' classes.

We feel the loss of Father Watts and his family very keenly. The directors of Gailor Hall were so eager for him to come, however, and the work there is so important, that we felt we could not refuse to let him go. We wish him Godspeed in his new responsibilities.

Besides Father Huske, whom we have been hoping to get on our faculty for several years, we have two other new masters. Mr. Eugene Towles is no stranger to us as he has taught at the Sewanee Military Academy for

the last five years. He is teaching most of the science courses, and will coach football, swimming and track.

The other new faculty member is Charles Gates. He is teaching English, Biology, Latin American History and Geography. Although he is new to this area, his wife has had a long connection with the School. Her elder brother was graduated from here a few years ago, and her younger brother is now in the School. She herself attended St. Mary's-on-the-Mountain in the past and is now a nun.

We are very fortunate in having three new members on our faculty. They have already won for themselves a real place in our St. Andrew's family.

Mr. William Bayle who joined our faculty last year is remaining as a part time teacher while he attends the Seminary in Sewanee. Father Flye, Miss Brown and Mr. Mann complete our teaching staff and Mrs. Jones continues as Librarian. Father Turkington and the Prior also teach courses and Brother Dominic continues to give the Sacred Scripture instruction in the three lower grades. We now have our faculty built up to the point where we can have small classes in all subjects which makes it possible to give full attention and help to each student.

It is an especial joy to have Father Vanecko, O.H.C., with us this winter at the monastery. Last year with only three of the



ST. ANDREW'S BOYS





stationed here, life at St. Michael's Monastery was a little thin. With Father Whitcomb's help we are able to have more of a Community here and thus deepen the spiritual life on which St. Andrew's rests.

This summer we put all our buildings on a central heating system. It was necessary to provide heat for three buildings and we decided we could hook the whole place on a central plant almost as cheaply as we could have had in separate furnaces for the different buildings. The central heating system will result in a saving in coal, as there will be but one furnace instead of four. In spite of bad weather which held up the laying of pipes for a month, we have the job almost completed and the opening of school. The only difficulty has been that the job has cost considerably more than the advance estimate and therefore the expense is more than we have at hand. We can only pray that our friends will help out. The discrepancy is not unduly large and it is bothersome.

The great excitement this fall is football, which we are reviving for the first time since the war. The boys are very keen on it and are working hard at their practice each afternoon. Our prospects really seem better than we had a right to hope, considering that most of the boys have never played high school football. We have a seven game schedule, beginning with Morgan on October 7th. The next coming game will be with Sewanee Military Academy on November 4th. At that

time the new field will be dedicated and an Alumni Meeting will follow the game.

The school has opened with 81 Church boys. All the members of the Senior Class are Episcopalians. Several of the new boys are already showing interest in the Church and we hope to have a class ready for Confirmation.

Please keep us in your prayers that this, the forty-fifth year of the school, may be one of its best.

### Contributors

The Reverend Franklin Joiner, the rector of St. Clement's Church, Philadelphia, and Oblate of Mount Calvary, is Superior General of the Guild of All Souls.

The Reverend Theodore Yardley, an Oblate of Mount Calvary, is rector of St. Barnabas' Church, Omaha, Nebraska.

The Reverend Louis A. Haselmayer is an Oblate of Mount Calvary.

The Reverend Loren N. Gavitt, an Oblate of Mount Calvary, is rector of Grace Church, Albany, New York.

The Reverend Hewett B. Vinnedge is a member of the faculty of Mississippi Southern College.

The Reverend Michael R. Becker, an Oblate of Mount Calvary, is a canon of All Saints' Cathedral, Albany, New York.

Dr. Francis J. Thompson is a member of the faculty of The Johns Hopkins University, Baltimore, Maryland.

## Impressions of Mount Calvary

By JOSEPH PARSELL, O.H.C.

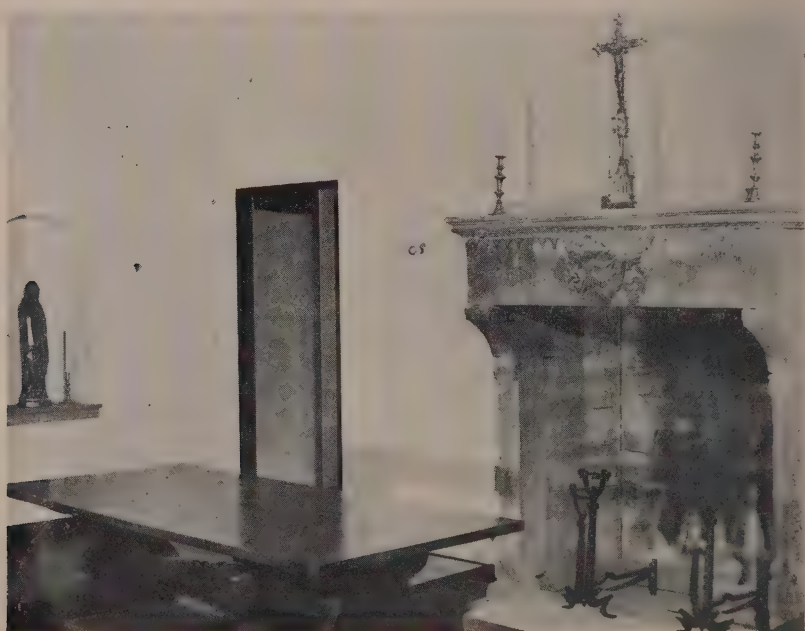
**I** BELIEVE Easterners are always on guard when Californians make their unusual claims about their country. But for once at least all the praise has been true in regard to our new western house. To be twelve hundred feet above the town of Santa Barbara and to be able to look down upon it, or upon the clouds that may cover it, is quite an experience. On all sides the scenery is grand. Behind the house the mountains of the Santa Inez Range rise, and before the house lies the Pacific with the Santa Catalina islands in the distance.

These scenic views help to create the atmosphere of peace and quiet which should pervade our monasteries. Those who have had the opportunity of spending a few days of retreat or rest at the monastery have spoken about this quality. It is something which we can cherish and foster as we are able to build up the house and all that is in it for the future. In olden times the Bene-

dictines used to choose the hills or valley for their houses. And we have done well to follow this tradition in choosing a hill, so close to the world and yet so far from it.

I have been surprised at the number of calls there have been for the fathers on the west coast. It is far greater than I have expected in the first year of a foundation of a house in this part of the country. It has fully justified our faith that there was a need for the life and work of the Order in the far west, and our effort to supply that need. It has meant no small increase in our numbers and this is particularly true at the Mother House. But it has given us another house of prayer where the office can be rendered with regularity, and a place in which we can serve the needs of the faithful.

In my own case I had no more than arrived at the monastery when I had an appointment to assist at a conference for college students. This is perhaps typical of the work made upon us and the combination of work and prayer which we maintain. Because we have only four men stationed at Santa



THE REFECTORY—MOUNT CALVARY MONASTERY

Photographed by George F. Weld, Santa Barbara, California



and that means at least two must retreat at the monastery while the other two be available for preaching or retreats from the house.

It is important to remember that the house is by no means finished in the interior. There is a great deal yet to do to complete the finishing of the house, and one room after another is completed as the money for the work is forthcoming.

We have one token of good omen for the future in the old Mission of the Franciscans, Santa Barbara. It is the only one of the type here established in California that was never at any time abandoned. So as our own monastery of Mount Calvary lies above it, we have a grander view of ocean and mountains than elsewhere. We hope we shall be able to offer to men of prayer and communion the opportunity to develop the virtues of stability and faithfulness to God through prayer and praise in its quietude.

Only one thing is lacking. Thus far on the west coast there is no comparable retreat for women. When visitors come to Mount Calvary they exclaim at what we have so far provided for the men, but "What about the women?" they ask. Perhaps in due time our Lord will show us a way to provide for them also.

### Intercessions

*Please join us in praying for:—*

Father Superior preaching and confirming at Christ Church, Port Jervis, and Church of the Holy Communion, Liberty, New York, November 13.

Father Kroll preaching a mission at St. Peter's Church, Riverside, Connecticut, November 13-20.

Father Packard speaking on the Liberian question at the General Theological Seminary, New York City, November 15; giving a school of prayer at Christ Church, New Brunswick, New Jersey, November 27-28.

Father Hawkins preaching a mission at Christ Church, Ballston Spa, New York, November 4-11.

Father Taylor assisting Father Kroll with his mission.

### Notes

Father Superior conducted a retreat for the Sisters of St. Anne in Chicago and preached at the Church of the Ascension there; preached at St. Mark's Church, Glen Ellyn, Illinois; preached and confirmed at St. John's Church, Tuckahoe and Church of the Divine Love, Montrose, New York; preached at the House of Prayer, Newark, New Jersey.

Father Kroll conducted a mission at St. Peter's Church, Milford, Connecticut.

Father Packard attended a meeting of our associates at St. Mark's Church, West Orange, New Jersey; conducted a mission at St. James' Church, New London, Connecticut.

Father Harrison conducted a mission at Christ Church, West Haven, Connecticut.

Father Harris supplied on Sundays in October at Kent School.

Father Parker preached missions at St. Joseph's Church, Queens Village, Long Island, and at St. Peter's Church, Freehold, New Jersey.

Father Adams preached a sermon at Canterbury College, Danville, Indiana, and conducted a school of prayer at St. Mary's Church, Denver, Colorado.

Father Gunn preached a mission at St. John's Church, Duxbury, Massachusetts; a city-wide mission of the Episcopal churches at Waterbury, Connecticut, and a mission at St. Michael's Church, Naugatuck, Connecticut.

Father Hawkins took the services at Sing Sing Prison, Ossining, New York.

Father Taylor assisted Father Parker with his mission in Queens Village.

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Probably the greatest result of the life of prayer is an unconscious but steady growth into the knowledge of the mind of God and into conformity with His will; for after all prayer is not the means whereby God's will is bent to man's desires, but whereby man's will is bent to God's desires. . . . Intercessory prayer might be defined as loving our neighbor on our knees.—*Bishop Charles Henry Brent.*

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## QUESTION BOX

(a) *Why does God allow evil?* (b) *Is it the result of sin?* (c) *Why do good people suffer?* One of the greatest gifts we enjoy from God is our freedom of will. Without such freedom to choose our love for God would not be worth much. The only kind of love that means anything is the kind that we give freely of our own wish. To take away the possibility of our doing the wrong thing would be to take away our freedom of choice, and so remove the value of anything we do for God. Evil and sin and suffering are opportunities to grow strong in resisting the first two and in turning the latter, by our union with Jesus, into joy and victory. In some mysterious way, as St. Paul tells us, we are meant to "fill up" the sufferings of Christ, and of course, unless we share the suffering, we cannot share the joy. Evil is largely the result of our mixing up of God's plans and purposes, the misusing of lawful passions and desires. The Devil tries to get us to do that. Sometimes, when people will no longer listen nor learn, God has to work in catastrophes to get our attention, but *He* does not punish us with evil and suffering in direct proportion to our sins. None of us could bear that! "Being good" is not a sort of insurance policy against trouble. Jesus said, "In the world ye shall have tribulation, *but be of good cheer; I have overcome the world.*" Don't consider sin and evil and

suffering without considering also God's loving remedy for it. Jesus conquers them all, and the power of Satan, and therefore evil can't possibly triumph because it has already been defeated. The Devil will have his hour, but God will have his day.

*What is the "sin against the Holy Ghost" which shall not be forgiven?* It is difficult to say specifically, but the implications indicate that it is a complete denial of the power of the Holy Spirit to work in us, which inevitably leads to absolute despair. That may explain the traditional attitude of the Church towards suicide. Another way of putting it would be the absolute refusal to respond to God's love. It is definitely not, as many seem to think, merely illicit sex or misusing the Name of God.

*If God loves souls, why does He allow some of them to go to Hell?* We tend to be sceptical of Hell because, of course, if there isn't any, we don't have to take precaution against going there. No one is in Hell who did not want to be there. God does not force His love upon us: He can only woo us.

*Are there any Anglican Dominicans?* We are told that a group has been started in England, but we can at this time offer no further details.

(All questions should be addressed to: Question Box, HOLY CROSS MAGAZINE, West Park, N. Y.)

### Editor's Corner

From time to time some of our friends have given us much needed things for use in the house and chapel. Owing to the increased number of priests either in the Order or visitors we find ourselves with too few sets of vestments. We are in need of two sets of eucharistic vestments in all five colors: red, white, green, violet and black. We also need cottas and surplices badly. If any of our readers are interested in supplying us with any of these please write to Father A. A. Packard, O. H. C., who is the sacristan. In

sending vestments we should remind them that our rule calls for gothic chasubles.





# Ordo of Worship and Intercession Nov. - Dec. 1949

- Wednesday G Mass of Trinity xxii col 2) of the Saints 3) *ad lib*—for the spirit of penitence  
 St Hugh of Lincoln BC Double W gl col 2) St Gregory Thaumaturgus BC—for the Confraternity of the Love of God
- Friday G Mass as on November 16—*for the Liberian Mission*  
 St Elizabeth W Double W gl—*for persecuted Christians*
- Sunday Next Before Advent Semidouble G gl col 2) or the Saints 3) *ad lib* cr pref of Trinity—*for a just distribution of wealth*
- Presentation BVM Gr Double gl cr pref BVM—*for the Companions of the Order*
- St Cecelia VM Double R gl—*for Church choirs*
- St Clement BM Double R gl—*for the Bishops of the Church*
- St John of the Cross CD Double W gl cr At Mass of Thanksgiving Day W gl cr—*for the increase of religious vocations*
- St Katherine of Alexandria VM Double R gl—*for the Church's works of mercy*
- St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) —*for the Holy Cross Press*
- 1st Sunday in Advent Semidouble V col 2) of St Mary 3) for the Church or Bishop cr pref of Trinity—*for the awakening of the careless and worldly*
- 2nd Sunday V Mass of Advent i col 2) of St Mary 3) for the faithful departed) for the Church or Bishop gradual without Alleluia on ferias in Advent—*for our benefactors*
- 3rd Sunday V Mass of Advent ii col 2) of St Mary 3) for the faithful departed 4) Advent i—*for Mount Calvary Santa Barbara*
- St Andrew Ap Double II Cl R gl col 2) Advent i cr pref of Apostles—*for St Andrew's School*
- 4th Sunday V Mass of Advent iii col 2) of St Mary 3) for the faithful departed 4) Advent i—*for Mount Calvary Santa Barbara*
- 1st Thursday V Mass or Advent i col 2) of St Mary) for the Church or Bishop—*for the faithful departed*
- 2nd Friday V Mass as on December 1—*for the ill and suffering*
- St Francis Xavier C Double W gl col 2) Advent i—*for the Oblates of Mount Calvary*
- 3rd Sunday in Advent Semidouble V col 2) Advent i 3) for St Mary cr pref of Trinity—*for the peace of the world*
- 4th Sunday V Mass of Advent ii col 2) St Sabas Ab 3) for the faithful departed 4) Advent i—*for Mount Calvary Santa Barbara*
- St Nicholas BC Double gl col 2) Advent i—*for all children*
- St Ambrose BCD Double W gl col 2) Advent i cr—*for the Priests Associate*
- St Conception BVM Double II Cl W gl col 2) Advent i cr pref BVM—*for family life in America*
- 5th Sunday V Mass of Advent ii col 2) Advent i 3) of St Mary—*for those in civil authority*
- 6th Sunday V Mass of St Mary W gl col 2) Advent i 3) for the Church or Bishop—*for a holy death*
- 7th Sunday in Advent Semidouble V col 2) Advent i 3) of St Mary cr pref of Trinity—*for those soon to be ordained*
- 8th Sunday V Mass of Advent iii col 2) Advent i 2) for the faithful departed 4) of St Mary—*for missions*
- St Lucy VM Double R gl col 2) Advent i—*for the Confraternity of the Christian Life*
- 9th Sunday Wednesday V col 2) Advent i 3) of St Mary—*for the increase of the ministry*
- 10th Sunday Thursday V col 2) Advent i 3) of St Mary—*for the prophetic witness of the clergy*
- 11th Sunday Friday V Mass as on December 14—*for the Seminarists Associate*

# A Family Affair....

The HOLY CROSS MAGAZINE is d  
to the hearts of many--or so it appears to u  
**Further Reader Respon**  
to our call for help.

ABRAHAM HATFIELD, ESQ., an old and valued friend of The Order, drove in one day last month and gave your Business Manager some very sound advice on matters pertaining to *The Magazine*. If, in the future, we seem to "blow our own horn" you will have Mr. Hatfield to blame! He thinks we are entirely too modest.

TO HELP INCREASE good will between American and Japanese Churchmen, Mr. Hatfield is sending subscriptions to thirty of our Japanese friends.

FROM A COLLEGE PROFESSOR:

"*The Holy Cross Magazine* has dignity and intellectual self-respect and retains at the same time the basic pattern of devotional simplicity."

ANOTHER GOOD FRIEND of ours is with the circulation department of a large newspaper syndicate. He found the time to write us a two-page letter with all sorts of valuable tips on ways to increase our circulation.

ONE SUBSCRIBER wrote to several of his friends asking them to subscribe. Here is a quotation from one of the letters he received, "Thank you for your appeal. I mailed my subscription last Saturday and have sent your letter to friends who, in turn, will treat is as a 'Chain-letter' with good results—I hope."

A PRIEST WRITES:

My income isn't very large but I enclose a check. We can do without many things, but not the *Holy Cross Magazine*."

RETIRED SCHOOL TEACHER:

"Although my pension is small, I feel that I can 'sacrifice' in other ways as I simply could not do without my copies of *Holy Cross Magazine*."

SPACE WILL NOT permit us to quote from a score of equally fine letters. If you have not responded to our request, won't you please sit down right now and send us a new subscription?

OR PERHAPS YOU will send us a list of names and addresses of friends who do not subscribe, and we will then send sample copies of the *Magazine*.

IF YOUR SUBSCRIPTION is expiring with this issue why not send in your renewal today?

UNDER THE NEW Postal Regulations undeliverable copies are being returned to this office. We have to pay 2c postage on all returned copies. If you are planning to change your address let us know at least three weeks in advance (preferably four weeks), and we will make the change in our records.

CHRISTMAS GIFT:

*The Magazine* makes a very fine gift any time, but especially at Christmas. We will help if you could send in your Gift-subscription NOW. We are always rushed during the early part of December. Christmas subscriptions start with January 1950, and run for one year. We send a card announcing the gift.